



THE

למדת

SHEKEL

Volume XIV, No. 6

Nov.-Dec. 1981



Published by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.



OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

P.O. BOX 25790, TAMARAC, FLA 33320

MORRIS BRAM, President

STANLEY YULISH, Executive Vice President

SIDNEY L. OLSON, Treasurer

JULIUS TUROFF, Secretary

MORRIS BRAM, Chairman of the Board - Director of the AINA Office

REGIONAL DIRECTORS

JULIUS TUROFF, New York

HARRY FLOWER, Midwest

SIDNEY L. OLSON, Southeast

DAVID PASZAMANT, East

MOE WEINSCHTEL, Brooklyn, Queens & Long Island, N.Y.

THE BOARD OF DIRECTORS

BEN M. ABELSON

EDWARD JANIS

FRED ROGANSON

JULIUS TUROFF

MORRIS BRAM

ARNOLD H. KAGAN

EDWARD SCHUMAN

J. JAY VAN GROVER*

HARRY FLOWER

SIDNEY L. OLSON

DONNA SIMS

MOE WEINSCHTEL

SYLVIA HAFFNER*

DAVID PASZAMANT

NATHAN SOBEL

STANLEY YULISH

DAVID HENDIN

*DEALER BOARD MEMBER

STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC. / An Educational Informational Non-Profit Organization: Published six times a year. Membership \$10.00 per year. Send all remittances, undelivered magazines, change of address and zip code with old address label to P.O. Box 25790, Tamarac, Florida 33320.

David Thomason Alexander, Editor
David Hendin, Associate Editor
Patricia A. Alexander, Ed. Asst.

NUMISMATIC CONSULTANTS IN ISRAEL

ELI SEMMELMAN DOV GENACHOWSKI
SAMUEL LACHMAN MENACHEM LEW-RAN
JOSEPH MEROZ YA'AKOV MESHORER
SHMUEL MATALON

MOE WEINSCHTEL, *Special Photography*

TABLE OF CONTENTS

	Page No.
President's Message . . . Morris Bram	2
From the Editorial Desk . . . David T. Alexander	3
Shekel, Home at Last Part II . . . D. Bernard Hoenig	4
Hanukka Lamp from Vanished Polish Jewry	8
Coin Roundup: Hanukka . . . Ed Rochette	10
Hanukka Story: Different View . . . Milton Fishgold	11
Basics	14
Gates of Jerusalem . . . David T. Alexander	15
"Last & First" in Israel's Unc. Sets	19
Call to AINA Board Election	20
Bank of Israel 5-Sheqel Bulletin	21
Coins of the Bible . . . David Hendin	22
Cleveland INS Creates New Award	23
Numismatics Future through Eyes of Youth . . . Grant Monck	24
Coming: Guide Book of AINA-INS Medals	28
Discovery! Egypt's 1980 "Victory Medal . . . Ed Baruch	29
Now in Print . . . David T. Alexander	31
Application for Membership	33
AINA's Bar-Mitzvah Tour, Part III . . . Robert Leonard	34

PRESIDENT'S MESSAGE

Morris Bram



Dear Friends:

I hope you have been enjoying reading *The Shekel* as much as I have. New articles abound and such a wealth of talented writers! I look forward to each new issue, as I am sure you do, to see what our editor, David Alexander, has prepared for us now.

A few things come to mind of which you've read in *The Shekel* and in A.I.N.A. mailings recently, plus the many new things awaiting you in this issue of our magazine.

A significant new program announced elsewhere in this issue of *The Shekel* is the "Morris Bram Club Newsletter Award," brought into being by the Israel Numismatic Society of Cleveland, through Stanley Yulish and Leonard Reuven of that veteran A.I.N.A. Ohio affiliate club.

Read all about this award in the pages of this issue. Newsletters are a vital link among members, their clubs and A.I.N.A.; we are proud that this new award for club newsletter excellence will bear our name.

The highlight of our winter program is the Greater Miami International Coin Convention, January 14-17, in Miami Beach. We expect this year's convention to be an oasis in a parched desert as Numismatics, in general, has been soft, while the Israel market, particularly gold, seems to be firming. We believe that there never has been a more perfect time to enter the hobby or fill in the holes than at this moment. Times such as these seldom appear, and the astute collector can make buys which later may become the basis for a story.

As numismatists, we know that interests change, coins move in cycles and that the past is often a mirror to the future. Do yourself a favor and complete that series while you are thinking of it. When in Florida, be sure and say hello. I'll be on hand with general chairman, Jack Garfield, to greet one and all. We're ordered great weather for your stay.

After the convention, we move quickly to our Israel Tour. This always has its own excitement and to add to it, I have GOOD NEWS. El Al has reduced the air fare by \$137.00. Our Tour price is now \$1,660, and some space is still available.

Preparations for our annual convention in May are in the final stages, and details will be released shortly. This year will mark the 10th Anniversary of the convention, as well as A.I.N.A.'s 15th Anniversary.

Something for everyone, this is A.I.N.A.'s wish. An excellent publication that is educational; club meetings and seminars for fellowship; conventions for a national flavor; our Israel tour for international gourmet; coins and medals for the collectors; a youth program for the neophyte, and slide lectures for all. Truly a numismatic smorgasbord fit for the finest, yet intended to excite the novice—that's what it is all about.

Shalom,

A handwritten signature in cursive script that reads "Morris".



from the Editorial Desk...

With the year 5742 already launched and 1982 almost upon us, it seems a good time to reflect a moment or two on this past year's accomplishments, and to extend a heartfelt *Todah Rabah* to the many whose help has made this year of growth and change a successful one for *The Shekel*. The indefatigable Morris Bram and his legion of AINA convention and club workers enjoyed a busy time; past editor Nathan Sobel saw the Numismatic Literary Guild recognize his efforts with awards. *Coin World*, *Numismatic News* and *World Coin News* were helpful beyond the call of duty in 1981.

American Numismatic Association executive vice president and syndicated coin columnist Ed Rochette gets a special thanks for his column on the Israel Hanukka coinage appearing in this issue; Ed's columns appear in dozens of American newspapers and focussed national attention on Israel numismatics.

Eliezer Shiloni and Nahum Hachohen of the Israel Government Coins and Medals Corporation were of their usual stature in aiding us with news of new coins and medals, events and happenings in Israel and its world of numismatics.

Shmuel Aviezer of the Currency Supply Unit of the Bank of Israel is due another thanks for his yeoman work in getting all details of the new circulating five-shequalim coin to our readers.

Of course, our writers and contributors in Israel and on this side of the water deserve a hand, as those who make *The Shekel* possible every two months. Finally, thanks are due to all of our readers for their interest in AINA, *The Shekel* and numismatics. As Cole Porter put it, "You're the Tops!"

With our January-February issue looming on the horizon, now is the time for you to write that long-promised article for *The Shekel*! We'll need each of you to make the coming year a success. As we've indicated in our recent editorials, it's really very simple, we will assist on the editing, so go to it!

Whatever your specialty: ancient Judaica, modern Israel and Palestine coins, paper money or scripophily, tokens or medals, historic Holy Land documents and fiscal paper, we want to hear from you.

Shalom,

David T. Alexander

Please note: P.O. Box 1200, Danbury, has been discontinued.

All mail should go through AINA, P.O. Box 25790, Tamarac, FL 33320;

David T. Alexander may be contacted care of P.O. Box 1085,
Danbury, CT 06810.

The Shekel of Israel: HOME, AT LAST

Part II: The Half-Shekel

Unlike Israel's new one shekel coin, the cupro-nickel half-shekel bears no resemblance whatsoever to its ancient ancestor from Judea. Except for the Hebrew words, "Chatzi Shekel," it was merely a small version of the short-lived five-lirot coin with its roaring lion of Judah. To most people it was not a particularly inspiring coin. Even the lion design was *old hat*, having previously appeared on a 1958 five-lirot banknote in addition to the prior lirot issue. The very same lion seal had also represented archaeology in Israel for many years.

Numismatists, however, approached the minting of the new half-shekel with their usual enthusiasm and affection for Israel's coins and medals. The restoration of the half-shekel name was an event of monumental proportions, notwithstanding the differences between the old and the new.

It signified an encouraging return to tradition in a world where traditionalism was looked down upon. To devout Jews it represented another small step towards the ultimate Messianic redemption, inspiring hope that, one day soon, the Temple would be rebuilt.

For thousands of years the *chatzi-shekel* has been a vital part of the Judaic heritage, an object of holiness. Originally the half-shekel was first introduced in Exodus, 30:11-16 when Moses was directed by G-d to take the census of all men, 20 years and older.

"This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the Sanctu-

by D. Bernard Hoenig

(All Rights Reserved by Author)



ary—the shekel is 20 gerahs—half a shekel for an offering to the Lord.” (Exodus 30:13)

The numbered, men, referred to in the Torah, were actually those who were eligible for the draft; the Israelite warriors enlisted to defend their God-given right to the Promised Land. The half-shekel was not merely a device to count the men. Rather it was intended to be “ransom” or “atonement” money; the required expiation for committing a non-wilful act of manslaughter.

Thus the Jewish soldier was taught that every human life—even one's enemy—was valuable; atonement for being a *potential killer* brought home the seriousness and ugliness of war, however necessary it may sometimes be.

Once they were collected, the half-shekel pieces were utilized for constructing and maintaining the temporary Tabernacle in the desert. 603,550 *chatzi-shekalim* were contributed to the census, representing a formidable army of Israelites.

The donated silver pieces were then melted down and molded into supporting sockets and hooks for the pillars and veil of the Tabernacle's inner Sanctuary.

From that moment on, the silver *chatzi-shekel* was identified with the annual tax paid to the Tabernacle and, centuries later, the second Temple in Jerusalem.

Intended for the upkeep of the Temple, the funds were applied first to the purchase of the various sacrificial offerings and then to the repair

and maintenance of the Temple structure and surrounding areas. The contribution was made during the Hebrew month of Adar which usually coincides with the months of February or March.

The most popular event associated with the half-shekel tax is that of Purim—that joyous festival commemorating the victory of the Persian Jews over King Xerxes and his tyrannical viceroy, Haman, around 356 B.C.E. According to *Megillat Esther*, Haman was authorized by Xerxes to spend 10,000 talents of silver for the annihilation of the Jewish people in Persia. (A talent of silver was equivalent to 2,400 ounces so that Haman's blood-money consisted of 24 million ounces or 750 tons of pure silver!)

"Then the King said to Haman: 'the silver is given to you, the people also, to do with it as you see fit.' . . . Letters were sent by courier to all the King's provinces, to destroy, to slay, and to exterminate all Jews, young and old, children and women, in a single day, the thirteenth day of the twelfth month, which is the month of Adar . . ." (*Megillat Esther*, 3:11-13)

Through a combination of political machinations, intrigue and miracles, the conspiracy was thwarted. At the center of the story was the beautiful Jewish queen, Esther, and her cousin, Mordechai. As a result of their well planned intervention, Haman the Agagite was hung from the very gallows he had erected for Mordechai.

Inasmuch as the Jews of Persia had been collecting the traditional Temple tax during the month of Adar, they were able to match Haman's monetary reward to the masses and stop the planned pogroms. Other commentaries suggest a spiritual vic-

tory: that the loyalty of the Persian Jews in adhering to the chatzi-shekel tax was sufficient to offset the evil intended from Haman's shekalim. Based upon the *Megillah* text, there is also good reason to believe that the availability of large sums of half-shekels at that time enabled the Jews to arm themselves and rout the foe.

"And so, on the thirteenth day . . . of Adar, when the King's command and edict were about to be enforced—on the very day that the enemies of the Jews expected to gain the upper hand over them—it was turned about.

"The Jews gained the upper hand over their adversaries; the Jews organized themselves . . . to attack those who sought them harm . . ." (*Megillat Esther*, 9:1,2)

To this day, as a reminder of the half-shekel's Purim role, coins having a similar value are donated to the synagogue on the eve of the holiday. In addition, a special Sabbath—known as *shabbat shekalim*—is set aside every year before the month of Adar to commemorate the *chatzi-shekel* and its significance in Jewish history. On that day, a second Torah scroll is removed from the Ark and the portions from Exodus concern-



ing the laws of the half-shekel are read to the congregants.

No other coin has been the subject of such intense study and analysis as the half-shekel. It is an integral part of the Talmud—Judaism's monumental body of civil and religious laws—which evolved over hundreds of years, from 300 B.C.E. to 500 C.E. The *Mishna Shekalim*, supplemented by the *Talmud Yerushalmi*, is probably the world's first complete legal treatise on taxation.

Besides recording all of the pertinent regulations regarding the half-shekel tax, it contains fascinating insights into the inner operations of the Temple itself. One particularly interesting chapter reveals the hiding place of the Holy Ark—beneath a room called the wood store. Another section discusses the meticulous procedures employed by the priests for removing the tax money from the treasury chests so as to avoid any claim of misappropriation.

Strangely enough the *Mishna Shekalim* is totally devoid of any description of the half-shekel. The only reference to coinage is found in Chapter 2, *Mishna 1* which states that

“They, (meaning the taxpayers) may exchange half-shekels for darics to lighten the weight on the way (to Jerusalem)”

The darics were ancient gold coins equivalent to 2 full shekels. Considering that the *Mishna* was already in formulation 365 years before the outbreak of the War of the Jews against Rome, the use of the world half-shekel obviously meant different coins and weights to the numerous scholars involved. The Judean coin which symbolizes the half-shekel was first struck in 66 C.E. Most of those ancient pieces were merely smaller duplicates of the pomegranates and cup shekel.

A large bronze “half-shekel” is also known to have been issued dur-

ing the First Revolt. The designs on that coin consisted of the *lulav* and *etrog* on one side and the date palm-tree on the other. In all probabilities this unusual, silver-less, coin was not used for the traditional Temple tax.

Even after the destruction of the Holy Temple in 70 C.E., the half-shekel contribution—albeit in foreign currency—continued to flow into the Land of Israel. As a result of this strong tradition, Jewish education and synagogues in the Holy Land were continually supported by the Diaspora communities.

Thus, in no small way, did the ancient concept of the half-shekel help to preserve the unbroken Jewish presence in *Eretz Yisrael* during those cruel centuries of exile. In many Jewish communities throughout the world, the annual Purim “half-shekel” collections were also utilized to support their own synagogues and *yeshivot*, so that at no time was the traditional Temple tax forgotten by the people of Israel.

Mindful of the significant background of the half-shekel, the Bank of Israel, in 1961 and 1962, attempted to restore some of the “*yiddishe*” character that had long been missing from the modern coinage contributed on the Festival of Purim. A special cupro-nickel commemorative was issued solely for that holiday.



Although bearing the nominal value of half of a lira, the reverse side depicted an ancient Judean “chatzi-shekel”. Probably because of the lack of any silver content, the issue never “took off” and was discontinued after 1962.

Unlike those commemoratives, however, the return of the half-shekel trade coin has evoked feelings of deep sentiment among Jewish historians and numismatists. Apparently, despite the similar lack of silver—thus making it useless as a true Purim coin—the restoration of the half-shekel name to legal coinage was sufficiently provocative. Nor was the lion design without great religious significance as well.

While the Menorah and Star of David are the best known Jewish symbols today, the lion was actually Judaism’s very first national emblem. It was embroidered on the banners carried by the tribe of Judah through the desert after the Exodus from Egypt. Then, once the Israelites entered Eretz Yisrael, the lion remained as the official shield of the Southern Kingdom of Judah.

The source of this famous Judean symbol is from Genesis 49:8

When Jacob blessed each of his sons. “Judah”, he said, “*is like a young lion. He stoops down and lies waiting like a lion or lioness.*”

The blessing predicted that, just as the lion was stronger and more majestic than all other wild creatures, so too would Judah become the mightiest leader of Israel and the father of many great Jewish Kings.

Thus, no better symbol could have been adapted to grace the restored half-shekel coin. Although considerably reduced in size from its five lirot predecessor, the numismatic roaring lion of Judah is still a magni-

ficent specimen, particularly as it appears on the newly issued Piefort proof coin. Now, if only the Bank of Israel were to mint the *chatzi-shekel* as a special silver commemorative for Purim—Ah, what a roar would be heard throughout the Land . . .

When the People of Israel were commanded to construct the Mishkan—the temporary Tabernacle—in the desert, the lion became one of the most significant designs to decorate the Sanctuary that housed the Ark of the Ten Commandments and the tent called “the Holy of Holies”. Covering part of the structure were delicately woven veils and curtains portraying Cheruvim which appeared like winged lions on one side and eagles on the other.

Finally, as they neared the end of their 40 year journey through the Sinai, the Hebrews were praised by Balaam (the non-Jewish prophet who had been ordered by the Moabite King, Balak, to curse them) as “*a people that riseth up as a lioness . . .*” Mentioned in Biblical literature approximately 150 times, the lion is the only animal that is accepted in Judaism for ritual decorations.

It was carved into various parts of the Temple in Jerusalem. It has had the unique role of guarding the Tablets above the Holy Ark in synagogues throughout the world. In addition, the lion has been proudly etched into Jewish ceremonial objects such as Menorahs, washing cups, spice boxes, Torah pointers and crowns.

Ari or Aryeh—Hebrew words for lion—are among the most popular names given to Jewish boys at birth. “Lion” was also a title of honor granted to Talmudic scholars. The most famous sage to bear that distinction was Rabbi Yitzchak Luria of Safed (1534—1572), who was known as the “Ari Hakadosh”—the Holy Lion.

HANUKKA LAMP FROM VANISHED POLISH JEWRY LIGHTS 1981 COIN

Joining the lineup of historic Hanukka lamps which have graced Israel's coinage since 1958 is a 19th Century Hanukkiya created by silversmiths of Jewish Poland in 1854, now in the Wolfson Collection of the Hechal Shlomo Museum in Jerusalem, the Israel Government Coins and Medals Corporation has revealed. For the second time, the coin is a sheqel denomination.

Illustrated in the last issue of *The Shekel*, this handsome lamp is a fitting reminder of the cleansing of the Temple in 164 B.C.E. by the forces of Judah the Maccabee, whose work in removing pagan rule from the Jewish people and pagan practices from the Temple is recalled by the feast of Hanukka.

The nine-branched Hanukkiya recalls the miracle of this Temple cleansing, in which a single day's supply of oil bearing the mark of the Jewish High Priest burned steadily for eight days to signalize the Divine

satisfaction over the casting out of Hellenic-Syrian paganism from the Temple precincts.

When this lamp was made, Poland was a world-renowned center of Jewish life and learning, a thousand-year old community which had thrived despite sporadic hard times and persecutions, pogrom and war. After the restoration of Polish independence in 1918, this community was in fact the world's largest Jewish population, ranking well above the still fledgling Yishuv in Palestine and the Jewish community of the U.S.

The Hanukkiya's silver swan finial at top, ornate floral pattern on stem and base typify the exquisite workmanship of Jewish ceremonial silver. By the 1940s, however, as the author of the book *The Yellow Patch* was to record, the Polish community was systematically destroyed by the Nazi conquest.

"... we were so depressed mentally and physically that we felt that



A silver Hanukka lamp of the vanished Polish community graces the newest Israel silver sheqel in the ongoing series of the Festival of Lights. Struck in .850 silver by the Stuttgart, West Germany, and Pessac Mints, France, the coins were designed by Nathan Karp in 30 mm diameter.

only a small Hanukka candle could warm our agonizing souls," he wrote. Faith and courage in a world of death were bolstered by an "improvised Hanukka candle" created from a bit of carefully secured machine oil, a few threads from a blanket and a hoarded match.

"... others joined me in my quiet humming of Hanukka songs," the author recalled as his tiny lamp burned away from SS-guards' eyes under a bunk, "and we all imagined that we see before us our homes and families ... assembled around our beautiful silver Hanukkiya ... tears rolled down our fallen faces."

A memorial in silver to the 3.2 million Polish Jews immolated in Hitler's Holocaust, the new Hanukka coin appears in the year of the historic gathering in Jerusalem of Holocaust Survivors, described by Nathan Sobel in *The Shekel* earlier this year.

Earlier Hanukka coins have presented lamps from Italy, Syria, Russia, Iraq, the Netherlands, colonial America, France, Jerusalem and the Jewish community of Egypt. The series forms a glittering panorama of Jewish art and faith in the Diaspora spanning the troubled centuries.

The 1981 Hanukka one-shekel coin is struck in .850 fine silver, weighing 14.4 grams (the Biblical shekel weight) with a diameter of 30 millimeters. In another historic "first," the reeded-edge Proof silver pieces with the familiar Hebrew letter *Mem* were struck by the Stuttgart, West Germany, Mint.

Bearing the Star of David privy mark of the Bank of Israel are the Brilliant Uncirculated smooth-edge shekels, struck by the Paris Mint's Establishment of Pessac near Bordeaux, France, which also struck the new circulating five-sheqalim coin recently released.

Thus, designer Nathan Karp's work was struck by two Mints new to the Israel series. (Gypsum models of Karp's work were prepared for these Mints by Tidhar Dagan of Tadgraph of Tel Aviv).

Israel's 1980 Hanukka coin was first in the new sheqel denomination; the new issue also maintains the Biblical silver weight which modern economic realities make impossible for the sheqel in daily circulation.

AINA members may order the coins from the American Israel Numismatic Association, P.O. Box 25790, Tamarac, FL 33320.

NUMISMATICS HIGHLIGHTED AT PHILADELPHIA MUSEUM

Slated for opening Dec. 13 was a significant new exhibit of Israel numismatics and philatelics at the Philadelphia Museum of Judaica, Joan C. Sall, curator. AINA member Abraham Nachmany of Tel Aviv and New York created the exhibit in the museum at Congregation Rodeph Shalom, 615 North Broad Street, Philadelphia.

Emphasizing the educational importance of Israel numismatics, the display will trace the development of Jewish history through coins,

medals, tokens and paper.

Exhibit segments zero in on peace on coins and stamps, the Holy City of Jerusalem on all forms of numismatic and philatelic collectibles, and the appearance of the Menorah, now reborn Israel's state emblem.

Appropriately for the season, a variety of historic Hanukka lamps depicted on stamps, coins and medals will be a highlight of the display, which will remain in the Philadelphia museum for several weeks.



COIN ROUNDUP: ISRAEL CONTINUES HOLIDAY COIN TRADITION

By Ed Rochette

The holiday season is here once again—for most the season is a time for gaiety, gift giving and tradition. For some the tradition includes Santa Claus, ornamental lighting and Christmas trees; for others it is one of Nativity scenes, caroling, midnight Masses and worship. But, for some of our neighbors, it is a tradition of a different kind—it is time for the Festival of Lights.

This year, starting December 21st, in synagogues throughout the country, a candle will be lit on the Hanukkah lamp—one on the first night, two on the second, and continuing through December 28th when eight candles will burn simultaneously. The lighting of the candles recalls an event that occurred 165 years before the birth of Christ.

Antiochus Epiphanes, a Syro-Greek king, ruled the land the Bible called Judea. Antiochus ordained that Jews could not practice their religion nor follow their ancient customs. The Jews were ordered to worship the gods of Greece. In a revolt led by Judah Maccabee, the Greeks were driven from Judea and once again the Jewish people established a homeland they called their own. This marked the beginning of the Second Jewish Commonwealth. Autonomy would last through the time of the birth of Christ.

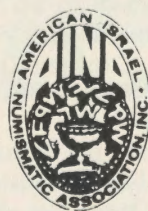
To celebrate their victory, one of the first acts of the Jews was to rekindle the lamp of the Temple. Only enough holy oil for the burning of one lamp for a single day could be found. It would take eight days to ritually prepare additional oil—but miraculously the one small container of oil burned for eight days!

Commemorating Maccabee's victory and in recognition of the miracle of the oil, the Feast of Lights continues today as Hanukka, one of the gayest of Jewish holidays. Gifts are given to the children at candle-lighting time and it is customary for the children to play with a small top—a dreidl—inscribed with the letters N-G-H-S. These letters stand for, "Nes Gadol Hayah Sham," meaning "A Great Miracle Happened Here."

The modern-day government of Israel initiated a new practice when it began issuing commemorative coins to mark Hanukka. For twelve years the annual commemorative issue has featured a different Hanukka lamp designed and used by a Jewish community somewhere in the world. The 1981 coin depicts a lamp from Poland. To date issues have drawn on lamp designs from Jewish communities in Italy, North Africa, Russia, Iraq, Damascus, the Netherlands, the United States, Jerusalem, France, Egypt and Corfu.

Issued by the Bank of Israel, the Hanukka coins are legal tender. Made of silver (.850), the face value is the new one sheqel denomination. Both Proof and uncirculated specimens are being distributed by the Israel Government Coins and Medals Corporation.

(Copyright 1981, Los Angeles Times Syndicate)



THE HANUKKA STORY . . .

A DIFFERENT VIEW

By Milton M. Fishgold

Many of the religious festivals of the world, which come to us as commemorations of historical events, are really expressions of basic human emotions, which those events happen to have evoked and focused. Passover, for example, is said by Jewish tradition to commemorate the liberation of the Israelites from Egypt, but what it really celebrates is the underlying idea of freedom itself.

Easter, which in the Christian religion commemorates the Resurrection of Jesus, is really a festival of revival in general, and it was observed in earlier times. Christmas, was an occasion for hailing the emergent sun before it became the birthday of Him who was regarded by his followers as the Light of the World.

Hannukka, the Jewish feast of dedication, is of the same order. It commemorates a historical event, the rededication of the Temple at Jerusalem, in the year 165 BCE. The particular story, which is associated with the Festival is therefore the story of how that triumph was accomplished, the tale of the heroic resistance offered by Judah the Maccabee and his followers to the oppressive legislation of the Syrian King Antiochus IV.

Back of this story, however, and back of the annual festival lies the recognition of something deeper, something which was indeed expressed in that particular event, but which itself transcends it! What Hannukka celebrates is the inalienable right of human beings to their own character and identity. In commemorating the way in which that right was once defended, the festival re-asserts it from year to year. For

that reason, Hannukka is no mere antiquarian relic, but an occasion of everliving, contemporary significance!

It is important, however, that the message of Hannukka be understood correctly. Hannukka is NOT, as is so often supposed, a festival of independence. It is a festival of dedication! The difference is very important! What it does assert is NOT the right of every man to "be himself", and do as he pleases, but to be a servant of God, and in that service to defy Princes.

Moreover, so the message continues, the only God, whom a man is required to serve is the God revealed to him in the history and experience of his people, not the idol imposed from without.

Another thing the festival teaches us is the value of the few, against the many, of the weak against the strong, of passion against indifference, of the single unpopular voice against the thunder of public opinion. The struggle which it commemorates, was the struggle of a small band, not of a whole people; and it was a struggle not only against oppression from without but equally against corruption and complacency within. It was a struggle fought in the wilderness and in the hills; and its symbol is appropriately a small light, kindled when the shadows fall.

We all know about the facts about Hannukka. The festival is observed by Jews for eight days in December, beginning on the twenty-fifth day of the lunar month of Kislev. It is regarded as a secular holiday, all normal work being permitted (except, of course, on the Sabbath). Although in the home and in the community at large it is an occasion of consider-

able merriment, the religious observance of it is confined to modifications of the daily liturgy and to the lighting of candles at sun-down, one the first evening, and one more on each succeeding evening.

In reference to this later practice, the dominant feature, of the celebration Hannukka is popularly known as the Feast of Lights, and it is by this name that it is designated by the historian Josephus.

According to Tradition, the Festival was instituted in 165 B.C.E. by Judah the Maccabee and his followers (with the consent of the Elders of Israel), to commemorate the re-dedication of the Temple of Jehovah in Jerusalem which had been desecrated upon orders of the Syrian monarch Antiochus IV.

The event is said to have taken place on the third anniversary of the day when that desecration had occurred, a pagan altar having been erected and sacrifices offered to the Greek god Zeus. The actual revolt by the Jewish people against the Hellenization of Israel began in 167 B.C.E., and ended in 142 B.C.E., when the Selucid emperor Demetrius II, officially recognized Judea's independence.

The struggle was led by the Hasmonean family. The father, Mattathias, was a kohen (a Priest), who lived in the village of Modi'in. He had five sons, and it was the third son, Judah (known as the "Maccabee", which perhaps means "The Hammer") who actually took over the leadership of the revolt after Mattathias's death in 167/166 B.C.E.

Mattathias's sons, usually known as Maccabees, after Judah's name, were fearless warriors and astute statesmen, but above all they were patriots completely dedicated to the cause of Jewish Freedom and sovereignty in Eretz Israel. They occupy an honored place in the annals of all Jewish history, and their story, has

had a major impact on western thought. Their struggle has been the theme of countless books, plays, paintings, and musical compositions, some of which are among the world's artistic masterpieces.

Hannukka literally means, "Renewal", and in modern times commemorates not only the heroism of the Hasmoneans, but the heroic acts that have since paralleled it, signifying as it did then the victory of a small Nation over larger and stronger ones, the few against the many, the weak against the strong.

There is a parallel between the events of the Hasmonean wars and those of 1948, when the Haganah, despite overwhelming odds, defeated the Arab armies and ushered in the independent State of Israel. Even before this in World War II, Jewish resistance to Hitler's brutal policies was much more widespread than is generally known.

There were Jewish uprisings in the Ghettos, and Jewish Partisan fighters in the forests outside the cities of Poland and Russia. In many occupied countries Jews eagerly volunteered to serve in the Allied armies. It is estimated that over one and one-half million Jewish soldiers fought in the Allied forces against Hitler, and over 150,000 in European Resistance movements.

The Palmach, the commando troops of the Haganah were the most mobile spearhead and the largest units of the Jewish forces in 1948. The refugees on board boats illegally bringing them in from Cyprus, struggled through passive resistance until they were brought to Israel.

Later Israel's Operation "Jonathan" into Entebbe in Uganda to rescue the Jews held there was a magnificent example of modern heroism, as is the struggle of Soviet Jews for their right to emigrate to Israel, however great the odds may be against them!

Listed here are a few Hannukka customs from several countries. Hannukka is the time for the *Dreydel*, for *Latkes*, and for *Ma'oz Tzur* for Jews throughout the world, right? Well, actually, that is only true for those Jews whose forebears came from either Central or Eastern Europe; for Jews whose ancestors hailed from Spain (including most of those who lived in the Near East and North Africa), these customs are completely foreign.

We must remember that Jewish practice is divided into two parts, Jewish Law which is constant regardless of where one lives, and custom which evolves in each environment. Jewish Law requires one to light the Hannukka Menorah and that is a practice found throughout the world.

Jewish custom in Europe, had its *Latkes* and *Dreydlach*, but these customs were limited to the Ashkenazic Jews. But, we needn't feel that the Sephardic Jews were deprived, the fact is that each community has its own individual customs, which are still being observed by its descendants to this day.

Iraqi customs. . . . You probably haven't heard of the song "*Yatza Limloch*", sung yearly in the traditional melody, but again neither have the Jews of Iraq, who sing this particular song on Hannukka heard of "*Ma'oz Tzur*". The chances are that you haven't heard of other customs of the Iraqi Jews either; for example, students in the schools all used to receive a gift for Hannukka which was called a Menorah, a page printed in the form of a Menorah on colored paper, using gold-colored ink.

It contained various quotations about Hannukka, and had a space for the students name to be inscribed. The pages were specially printed for the students in Calcutta, India. Another gift was the complete story of

Hannukka in booklet form, written in Arabic, but using Hebrew type.

It is traditional that whenever there is a reading of the Torah, the first person called up is a Kohen, or Priest, one of the descendants of Aaron, the High Priest, brother of Moses. In Libya there was a custom for the Gabbai (warden) of the Synagogue to be called up first to the Torah on the first day of Hannukka as a symbol of the thanks the Congregation owed him for his dedicated work throughout the year. The Priests did not mind this, because the portion of the Torah read at the time, included the blessing that the Priests bestow upon the people Israel.

Moroccan Customs. . . . The Jews of Morocco, had a custom of reciting eight different verses of the Bible when taking out the Torah Scroll from the Ark. Each verse mentioned the word "Light". Instead of *Latkes*, though, they used doughnuts. If one thinks of it, both customs have a common origin, both foods are steeped in oil, and oil is the symbol of the entire Festival!

Another Moroccan custom, was a Fast day that was held on either the second or third of the month of Tevet, or the last day of the holiday. This was not a conventional Fast day, that would be forbidden on a holiday, but was a day that everyone stopped talking for the entire day in order to atone for all those things that they had said that they shouldn't have!

Tunisian Customs. . . . Moving along the North African coast to Tunis, we find another custom, which has no parallel among Western Jews. The first day of the month of Tevet (i.e. the sixth day of Hannukka), was a special day for girls, and was called "The Rosh Chodesh (new Month) of the girls". On that day, the women baked honey cakes, and everyone sent along gifts to the girls. Every man who was engaged would send

along gifts to his betrothed. A special festive meal was also held on that day in each home to commemorate how Judith had managed to overcome Holofernes.

Customs and Law . . . in Israel . . . Statistics tell us that 20 percent of all marriages in Israel (and the percentage is increasing yearly) are between people of different origins (i.e. Ashkenazic and Oriental Jews). Maybe with the course of time this gigantic Ingathering of the Exiles will result in a new set of traditions arising, based on all that is beautiful in different traditions of Jews throughout the world.

As these random examples have shown, different Jewish communities find their own distinctive ways to express their feelings about this Festival of Hannukka as they did for every other occasion. The customs on the whole added extra dimensions and contributed much to the

richness of Jewish life. It was not in vain that the Sages of the Talmud told us that "A custom of Israel has the force of Law!"

It is strange but true . . . the Jewish people for centuries have laughed when they should have cried, and cried when they should have laughed! No people have endured so much from so many and yet have had the will to survive, brought light out of darkness and Brotherhood out of chaos!

It matters not whether you spell Hannukka, with an H or a C, the main thing is the thoughts and meaning it has for the Jewish people in particular, and mankind in general. We have seen many spellings of the word Hannukka, such as Hannukkah, Channukka, Channukkah, Chanuka, Hanukka, and world-wide there are probably many, many other ways to write it! ☆

Basics . . .



Israel's first sheqel-standard Hanukka coin was released in 1980, bearing a delicately filigreed Hanukkiya from the Greek island of Corfu. Israel numismatists know that both the first one-lira coin and the first one-sheqel piece were actually struck for the Festival of Lights in 1958 and 1980, rather than as ordinary trade coins for daily circulation!

“GATES OF JERUSALEM” OPENS NEW ISRAEL GOVERNMENT MEDAL SERIES



By David T. Alexander

Most fittingly, the Israel Government Coins and Medals Corporation, IGCMC, has chosen Jerusalem as first subject for a new Holy Land medal series which will highlight historic cities and regions of interest to both the Jewish people and others whose faiths have roots in the ancient Land of Israel.

For it is Jerusalem, eternal capital of Israel, that appears so often in sacred writings, as for the Psalmist centuries ago who wrote with obvious joy and dedication in the 122nd Psalm,

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord unto the testimony of Israel, and give thanks unto the name of the Lord . . .

Pray for the peace of Jerusalem; they shall prosper that love thee.

Peace be within thy walls and abundance within thy towers . . .

Designer Nathan Karp of the new “Gates of Jerusalem” medal which launches the series chose that second statement for his inscription around a stylized gate framing a composite view of the major landmarks of the Old City, returned to united administration in the 1967 Six-Day War.

Anyone whose feet, indeed, have stood within Jerusalem’s walls will know of the magic of these eight gates and the varied buildings they have long guarded. While some of the eight gates are relatively new, many are connected with eras of Israel dating back many centuries and giving the visitor a rich feeling of the glittering panorama which is Jerusalem’s history.

Designer Karp brings into being a simplified schematic outline of the roughly square Old City on his obverse, positioning the gates with

both Hebrew and English names around a central eight-pointed compass-star.

The collector can go clockwise around the Old City with this medal, starting, perhaps, where the tour busses often unload visitors, Jaffa Gate at about 11:00 position. Called Shaar Yaffo in Hebrew, this key entry takes its name from the long road to the Mediterranean shore bearing the name Jaffa, old port now engulfed by the urban sprawl of "up-start" Tel Aviv.

Following a system as old as geography, several gates take their name from the cities connected to them. An exception follows as we continue clockwise, to New Gate, appropriately named for its opening in 1889 in the reign of Ottoman Sultan Abdul Hamid II, to allow ease of access to the crowded Christian Quarter.

Long recalled as the Abdul Hamid Gate, this entry is known in Hebrew rather literally as Hashaar Hachadash, New Gate.

More involved is Damascus Gate, whose preferred Hebrew name marks a nearer city than Syria's ancient capital further north. The Hebrew form is Shaar Sh'chem, Nablus Gate, named for that city in the administered territory referred popularly as the West Bank.

Here, too, is evidence of the ancient association of the Jewish people with the Land of Israel. Nablus is old enough an Arab name, but Sh'chem is immeasurably older yet.

Recalled even today without love is King Herod the Great, whose gate is next in our medallic walking tour. Its Hebrew form is the more poetic Shaar Haprachim, Gate of Flowers, looking north and west toward the seemingly far-off Jordan. Sculptures on the portal provide the Hebrew name.

Famed most recently for the Israeli paratroopers' entry in 1967 is Lion Gate, Shaar Haarayot on the west side of the Old City. This portal has

been identified in history by the distinctly more peaceful name Sheep Gate or to Christians as Saint Stephen's Gate for the earlies of martyrs stoned to death outside the ancient city nearby.

Returning to our Psalm, Lion Gate was also called the Tribes' Gate as the entry point for the ancient Tribes of Israel as they went up to the Temple Mount in earlier millenia of Jewish history in the City of David.

A prominent landmark in pictures of Jerusalem looking east is the double-valved Golden Gate, known in Hebrew as Shaar Harachamim or Mercy Gate. Staring blankly at the world's cameras through courses of Jerusalem's golden stone, this gate was sealed centuries ago by the Muslim conquerors.

Tradition has it that the Messiah would make his triumphal entry into Jerusalem from this direction; if there was no opening such entry would be stymied, according to one interpretation.

Then too, the Expected One was to enter with a following of Priests and Levites. As these were forbidden to traverse a graveyard, a Muslim cemetery was thoughtfully planned around the approaches to the Golden Gate.

It is reported that access to the inside of this gate is still possible from the Temple Mount. Knowing the hysterical anxiety of those now established in the *Haran ash-Sharif*, noble Sanctuary of the Dome of the Rock, Israel's Chief Rabbis and the government have discouraged probing in this direction by casual interests.

The unfortunate tendency toward paranoia in exercise of closely guarded religious privilege in the Holy Places has caused more than a few headlines for Jerusalem in recent years, such as the time excavators found a cistern and ancient tunnel under the Temple Mount on the opposite side of the Old City, triggering

violent resistance to exploration by the Muslim guardians of the shrines above.

Sounding more dignified, perhaps, as the Hebrew *Shaar Haashpot* than the familiar English Dung Gate is the next portal, now on the south side of the Old City. Its name in the English recalls the second century use of waste land outside this gate in oft-ravaged Jerusalem as a "sanitary landfill" in that far-distant time.

Unmistakable in either language is *Shaar Zion*, Zion Gate, once also called David's Gate in the English-speaking world. Here it was that a major in Britain's Suffolk Regiment gave the gate's iron key one fine afternoon in May 1948 into the first Jewish hands to hold it since 70 A.D.

Receiving the key as Israel was reborn was elderly Rabbi Mordechai Weingarten, who tragically had to surrender the ancient Jewish Quarter to 19 years of Arab abuse and desecration soon after the British officer made his friendly gesture with Zion Gate as its ceremonial focus.

Thus the circuit of Jerusalem's modern walls brings the numismatist back into the stormy world of today, near Mount Zion with its traditional Tomb of King David. Few actual journies in any other city can bring together such a dazzling circuit of centuries into tomorrow.

For the old Jewish Quarter is undergoing vigorous rebuilding and undoing of neglect and abuse. Zion Gate today is a busy spot looking to both past and future like the rest of reunited Jerusalem.

Nathan Karp is becoming known as one of Israel's leading medalists and sculptors. His models were reduced by the engraving firm of Tidhar of Tel Aviv, with striking by Moshe Nov, whose organization has done several Israel State medals on contract in past years with IGCNC.

The Gates of Jerusalem medal has been struck in 37 millimeter .935 fine silver (26 grams) and 59 mm

bronze (98 grams); the silver medals are housed in custom olive wood cases.

Following in the near future are additional medals hailing Israel's major historic and religious sites in a series that promises to be far-reaching in importance and appeal.



Mounted in its olive-wood easel is the Israel Government Coins and Medals Corporation's new Nazareth medal, with its view of the modern city on the Galilee hills.



Reverse of the Nazareth medal presents an ancient marble fragment from Caesarea listing a priestly family from the little-recorded Galilee town.

First among these will be 37 mm silver and 59 mm bronze pieces honoring the Galilee town of Nazareth, revered by Christians as the boyhood residence of Jesus. Situated on the slopes of a 1,600-foot hill, today's Nazareth is a bustling community with the new settlement of Nazarit Illit above it.

Not mentioned in the Old Testament, Nazareth was cited in the writing of Matthew and Luke as Jesus' home, becoming a major place of pilgrimage only in the Sixth Century C.E. The town's major attraction then and now for pilgrims was the Shrine of the Annunciation, where the angel informed the Virgin Mary of the impending birth of Jesus in the Christian scriptures.

Nazareth suffered the usual devastations of the Crusader epoch, seeing complete destruction in 1291, rebuilding by the Franciscan fathers in 1468. After the Ottoman conquest these in turn were expelled in 1517. Returning in 1620, the Franciscans held tenaciously to their pilgrimage site, rebuilding this in 1730 despite official opposition.

Today a vast new basilica occupies the site, visited by Pope Paul VI

during his tour of the Holy Land in 1964. This new basilica is one of many Christian facilities in Israel; traditional Muslim regulations had long prevented new church construction and seriously interfered with the basic repair of older structures under terms of the "Conditions of Omar."

The new medal obverse by Studio Ness offers a panorama of Nazareth on its stony hillside, dominated by the cypress trees above, the great basilica at center, name Nazareth below in English.

Ya'acov Enidi's reverse reproduces a marble fragment of the Third to Fourth Centuries C.E. found at coastal Caesarea, bearing a list of families of Cohanim, (priests) serving in the Temple, with the specific "18th Course of Hapizzes, Nazareth" which appears on this new medal.

Engraving of the Nazareth dies was done by Tadgraph of Tel Aviv, with striking of the bronze medals by the Moshe Hecht firm, silver serially numbered medals by the Israel Government Mint in Jerusalem. Weights are the same as the Jerusalem medals.



Capernaum's partially restored synagogue with Judaic pillar designs and a view of the Sea of Galilee (Lake Genezareth) make up the third medal in the new Holy Land series released by IGCNC in its latest program.


Capernaum, Kfar Nahum, the beautiful and historic town on Lake Genezareth (Galilee) is next, with obverse by Gaby Newman, reverse by Pirsum Dagesh. Featured on the obverse is a view of the partially reconstructed synagogue in which Christians believe Jesus may have preached.

Although probably older than Jesus' lifetime, this jewel of a synagogue is an important site in Jewish archeology. Shown on the medal is a detail of an otherwise Grecian-Hellenic pillar, its ornate capital uniquely decorated with a stylized Menorah, flanked by the lulav and ethrog of Jewish ceremonial.

AINA tourists have often seen the synagogue's carved stone lintels with designs recalling ancient coins,

as well as the Star of David. Behind the pillar in the distance is the rebuilt area of the small house of prayer as restored by the Franciscans.

The reverse gives a view of the great lake from its surrounding hills, their rolling green a fine contrast to the deep, still waters of this most serene lake, a body of water also noted for its ferocity in storms.

Also engraved by Tadgraph and struck by the Hecht firm and government Mint, this medal and the preceding may be ordered from the American Israel Numismatic Association, P.O. Box 25790, Tamarac, FL 33320. Silver medals at \$29 each, bronze \$7.20 each. Additional medals in this new series will soon be released. 

“LAST & FIRST” IN ISRAEL’S 1980 / 5740 UNCIRCULATED SETS



Israel's 1980 Uncirculated coin sets include the last three lira (Israel pound) standard coins with the first four new sheqel-agora pieces in rigid plastic holder similar to the sets of previous years.

Included are the 5740-dated cupronickel one lira, aluminum 10 agorot and scalloped one agora. Following are the aluminum one new agora, five new agorot; aluminum-bronze 10 new agorot and cupronickel half sheqel.

These are the standard circulating trade coins in normal alloys, bearing no privy marks in display holder ideal for gift-giving. With each boxed set is a book mark-like leaflet giving Hebrew and English specifications of each coin as well as design histories.

Further information may be obtained from:

American Israel Numismatic Association, P.O. Box 25790, Tamarac, FL 33320.

1982 A.I.N.A. BOARD OF DIRECTORS

ELECTION NOTICE



The A.I.N.A. elections for the year 1982 will consist of the election of three National Directors and three Regional Directors.

The Regional Directors will consist of the following:

- One (1) covering Area 2—NEW YORK
- One (1) covering Area 5—SOUTH
- One (1) covering Area 1—NEW ENGLAND & CANADA

Any paid-up member of A.I.N.A. is eligible to run for office. Those interested in running for the office of Director and requiring information regarding the procedures may write to:

Office Administrator
A.I.N.A.
P.O. Box 25790
Tamarac, FL 33320

We will then send the necessary information and petition forms. Since this is a very important function of A.I.N.A., we would appreciate hearing from all those interested in participating.

* * * *

In preparation for the elections, the following committee has been appointed:

Election Committee: Rose Kantor
Roy Miller
Cindy Weinstein

The election procedure this year is as follows:

All ballots will be sent directly to the office of the American Israel Numismatic Association's certified accountants. The counting of the ballots will be done by our auditing firm who will certify to the audit, and they will be assisted in their count by the Election Committee.

Therefore, it is incumbent upon anyone interested in running for office to contact the A.I.N.A. office for information and petitions prior to February 1, 1982.

BULLETIN

On the 10th September, 1981, the Bank of Israel has introduced into circulation a new coin in the denomination of 5 Sheqalim.

Hereunder are the details of the coin:

Theme side

Double cornucopia with pendant ribbon, styled after the motif appearing on coins issued during the reign of John Hyrcanus I (ca. 128 B.C.E.); the emblem of the State of Israel; the word 'Israel' in Hebrew, Arabic and English.

Value side

"5 Sheqalim" (Hebrew plural for "Sheqel"); the year 5742 (in Hebrew); two stars copied from the coins struck during the rule of Alexander Jannaeus (103-76 B.C.E.).

Alloy:

- 92% Copper
- 6% Aluminium
- 2% Nickel

This alloy renders a bright yellowish look to the coin.

Diameter: 24 mm.

Weight: 6.1 grs.

Edge: widely dispersed reeds (about 90) to facilitate differentiation especially for the blind.

Designer of the theme side: Eliezer Weissshof.

Designer of the value side: Nathan Karp.

Model maker: Tidhar Dagan.

Mint: State mint in Pessac, France.

בנק ישראל

BANK OF ISRAEL

CURRENCY DEPARTMENT



FOR YOUR HOME — I.N.S. CLUB OR LOCAL LIBRARY SHELF BOUND VOLUMES OF *THE SHEKEL*

CLOTH-BOUND, GOLD IMPRINTED
VOLUMES 11-12

CONTAIN TWO YEARS (1978-1979)
OF THE BIMONTHLY JOURNAL
OF THE

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

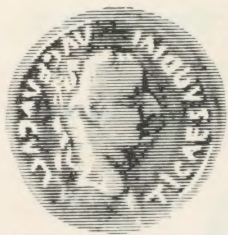
\$15.00 per volume, postpaid

SEND CHECK TO:

A.I.N.A., INC.

P.O BOX 25790

TAMARAC, FL 33320



COINS OF THE BIBLE

David Hendin

(Sixth of 12 parts)



He killed John the Baptist

And when the daughter of the said Herodias came in and danced, and pleased Herod... the king said unto the damsel, ask me whatsoever thou wilt... And she came in... and asked saying, I will that thou give me by and by in a charger the head of John the Baptist. (Mark 6:22-25)

Referred to by Jesus as "that fox" (Luke 13:32), Herod Antipas was the second of Herod's three sons who ruled after him. He reigned from 4 B.C. to 37 A.D., becoming tetrarch of Galilee and Perea, in Transjordan.

Antipas ordered the execution of John the Baptist at the behest of his wife, Herodias, after her daughter by an earlier marriage, Salome, had pleased Antipas with a dance.

Salome's father was Herod Philip I, a half-brother to Antipas who was never a reigning king. Herodias ran away from him to marry Antipas.

It was over this matter that Herodias held a grudge against John the Baptist, for he had told Antipas, "It is not lawful for thy to have thy brother's wife." (Mark 6:18) Herodias thus told her daughter Salome to ask for John's head. (Mark 6:24)

It was to Antipas that Pontius Pilate sent Jesus when he learned the man was a Galilean. "As soon as he knew that He belonged unto Herod's jurisdiction he sent Him to Herod who himself was also in Jerusalem at the time... then he questioned Him in many words; but He answered him nothing... and he sent Him again to Pilate." (Luke 23:7-15)

When Caligula became emperor in 37 A.D., Agrippa I, grandson of Herod the Great, gained favor in Rome. He plotted to make his uncle Antipas appear to be a traitor to Rome, and succeeded.

He was no doubt aided by Antipas' unrestrained ambition and greed. Caligula banished Antipas to Lugdunum in Gaul and confiscated his property, adding it to Agrippa's kingdom.

(NEWSPAPER ENTERPRISE ASSN.)



BRONZE COIN of Herod Antipas (sketch), minted 29 A.D.
Obverse: Upright palm branch. Reverse: Wreath.

CLEVELAND INS CREATES MAJOR NEW AINA AWARD

Following its highly successful 1981 Great Lakes Numismatic Seminar of October 23-25 at the Sheraton Inn-Euclid East, Euclid, Ohio, the Israel Numismatic Society of Cleveland announced creation of a new AINA recognition, the "Morris Bram Club Newsletter Award," according to society spokesmen Stanley Yulish and Leonard Reuven.

In a scroll presented to AINA President Bram, INSC set forth the reasons for the new award and the procedure for its annual bestowal:

Cleveland INS, Leonard Reuven and Stanley Yulish in gratitude for American Israel Numismatic Association efforts to assist clubs, does hereby show its appreciation to AINA by presenting to Morris Bram checks in the amount of Five Hundred Dollars (\$500.00) for the specific purpose defined hereafter.

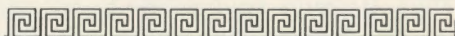
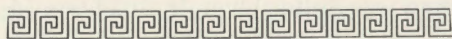
That an award be created which shall hereinafter be known as "The Morris Bram Club Newsletter Award," to be presented each May at AINA's Annual Convention in New York for the best club newsletter.

That the Editor of *The Shekel*, David Thomason Alexander, AINA Club Bulletin Editor Donna Sims form with President Bram a judging committee. No one deserves this honor more than Morris Bram. We hope it runs forever as we will never forget you.

INS of Cleveland
Stanley Yulish, Leonard Reuven

In accepting the checks, AINA's Bram noted that the income derived from this sum of \$500 will become the source of the actual award, to be given each year at AINA's Greater New York Coin Convention. This oldest of AINA's network of conventions is slated for the New York Sheraton Hotel, Seventh Ave. at 56 Street, Manhattan, May 13-16, 1982, with Julius Turoff as general chairman.

Israel Numismatic Societies and Clubs wishing to take part in the first competition for the newsletter award are requested to send their newsletter as issued to Morris Bram, AINA, P.O. Box 25790, Tamarac, FL 33320; AINA Club Bulletin Editor Donna Sims, P.O. Box 1341, Up-land, Cal. 91786; and David T. Alexander, Editor of The Shekel, P.O. Box 1085, Danbury, CT 06810.



NUMISMATICS' FUTURE THROUGH THE EYES OF YOUTH: TORONTO 1981

What is going to happen in the future of numismatics is often a topic of discussion among established collectors throughout the world. From time to time and place to place this discussion sometimes ends on a dismal note, one of the "today's young people don't care" variety.

AINA President Morris Bram, never one to miss an opportunity to find and share influential views with readers of *The Shekel*, heard youthful Canadian collector Grant Monck address the banquet of the Canadian

Numismatic Association convention this summer.

Monck was a star attraction for the gala CNA event, his presence and reception mirroring that national organization's concern for the future of the hobby in North America and the world.

AINA is grateful to speaker Monck for his permission to run verbatim his remarks, reminding our readers that his comments were directed to a Canadian audience. Their sense, however, is really universal in numismatics in 1981!

~~~~~ C.N.A. BANQUET SPEECH

A few months ago President Jack Veffe requested that I speak to you tonight on the future of our hobby and what the state of numismatics will be by the Year 2001.

One conventioneer felt my appointment to this task by our president was quite clever, in that I would be the only person remaining at this headtable in 20 years and I undoubtedly would be left accounting for my statements. Hindsight is a tool which I unfortunately do not hold.

My purpose is not that of crystal ball-gazing or boldly forecasting what the definite numismatic climate will be, next year or 20 years from now. I feel both your imagination and mine can be put to better use in improving our hobby for the future.

By reflecting on the experiences from the past, creating and implementing new approaches in the present; the answers to the future will come into focus.

In discussing the possibilities for 2001, it seems appropriate to reflect on the Numismatic community 20

years ago, and view how we achieved the state we are at today.

Numismatics in 1961 was experiencing an escalation of both interest and market activity. Numismatic organizations opened in virtually every major city and region on the continent with increased participation at the national level. The hobby had gone from a relatively small group of enthusiasts to a national pastime in less than a decade.

The problem was that a large percentage of the new members of the numismatic fraternity were neither numismatists nor collectors, but merely spectators. These short term investors, in many cases, heated up, or artificially created a market for North American decimal and so-called variety coinage.

By 1965 the speculators had dug a grave for themselves in which few would return to haunt the numismatic community again.

Many historians state that history will repeat itself. What many seem to omit though is that usually the recurrence of events takes a slightly differ-

ent course since circumstances rarely fit together in the identical sequence and timing.

What I think we are witnessing now is the recurrence of the investor tide into numismatics, coupled with a unique interaction between the person who collects and studies numismatics, and the individual whose primary objective is profit.

Since the mid-1970's, we have witnessed an across-the-board increase in price for choice numismatic material, which has illustrated to numismatists that although their interest in the hobby bases itself on the historical and artistic merits of their collections; it is also a serious long-term monetary investment.

In the early '60s, most individuals seeking a profit in the hobby were either established dealers who made the buying and selling of coins their livelihood, or vest-pocket dealers and speculators who sought short-term gain.

But as we venture into the 1980's, relatively large numbers of long term investors are emerging. The majority of these people on the whole are well educated professionals who have above average proportions of leisure time and income to spend on numismatics.

Having had the opportunity to talk to many of these individuals, several of them comment that after participating in the investment sphere of numismatics for many years, they are surprised at other aspects of numismatics in educational areas, and exhibit a genuine desire to know more about the hobby.

I feel that with encouragement by numismatic organizations, the further involvement of these individuals would assist in assuring a strong future for our hobby.

As I illustrated in my opening statements, we are not getting any younger. By the year 2001 an overwhelming percentage of our citizenship will be of retirement age and

with proposed shorter work weeks, and early retirements, the era of leisure will be upon us more than ever.

The numismatic leaders of the future must aggressively work on this key sector to offset rampant inflation and lessening disposable income which could severely dampen the finances and programs of numismatic organizations thus lessening their usefulness. The group that should continue thought to be of prime importance are the novice and average collectors who form the backbone of our hobby.

One question that these individuals ask is, what does one collect today? My answer is that a numismatic collection is unrestrained within financial considerations, and the knowledge to be gained is unlimited in scope.

Unfortunately, many of our numismatic representatives over the past years have responded to this vital question in a very unimaginative manner, and in many cases, are teaching well intended but outdated concepts that are severely damaging the growth of numismatics.

This is partly due to the fact that many of our representatives achieved their beginnings in numismatics when the collecting-by-date syndrome was at its peak. While in the 1950's and early '60's many collectors could accumulate an excellent date collection from circulation, boosted by the popularity and easy accessibility of coin folders and price guides. After one had completed such a set, many went on to different fields of collecting, such as paper money, tokens and other non-decimal areas.

With the increase in bullion prices and the escalation of date collecting, the era of filling in the holes should have come to an end for beginners. Unfortunately, many new collectors are still advised at the local level to commence their entry into numismatics in this antiquated fashion,

and due to the cost and frustration of completing digital sets, abruptly end their collecting in too many instances.

In discussing the future of numismatics by the year 2001, what will be the state of our local coin clubs? I believe undoubtedly that they will still be alive. The condition of their health must be drawn into question though.

The problem has been that many of our most worthy and well known regional and local organizations formed 20 or 30 years ago have been exerting all of their energies just to stay afloat. In most cases, financial resources are adequate, but human resources are lacking.

Over the past few years a significant minority have realized this fact and are pulling themselves back to the role as a regional voice in the promotion and maintenance of the hobby.

What worries me more about this important institution of our hobby, one which for many of us acted as a catalyst for further participation in numismatics, is the large percentage of groups who are willing to exist on past laurels. Groups that blame the hobby instead of themselves for declining membership and interest in what they have to offer.

Would it not seem more beneficial for our regional leaders, who I think strongly desire a bright future for numismatics, to look inward to a constructive rebuilding that would create an atmosphere of fresh ideas and new people?

The best example I can give of not just a willingness by an organization that had achieved so much in the past, but of a faith and a determination to build for the future of numismatics, is the Canadian Numismatic Association's Young Numismatists Program.

It would have been very easy for the leaders of the C.N.A. to look at our proposals not on their merit

alone, but on the premise that this idea or that new approach had never been tried before and was too risky.

The American Numismatic Association had, and continues to have a very adequate Y.N. Program. So why not just let their organization, which is the largest of its kind in the world, be the innovator.

In the future as it has been in the past, the temptation will be to wait until all the odds are with us.

We were experimenting with something new—the first Young Numismatists organization to be run for Y.N.'s by Y.N.'s under the umbrella of a national numismatic organization.

Over the past two years we have achieved an increase of 350 percent in Junior membership, and an unprecedented outpouring of support from the numismatic community. I am very proud of this achievement, but I feel that all of us, either in acquiring a sought after specimen for our collection, or having received a distinguished award tonight for our personal achievements in this hobby, must ask, "Where do we go from here?" This question alone will ensure an encouraging future for numismatics.

While on the topic of the Young Numismatists Committee, and the future of this body, I have accepted a second term as Chairman of the Committee. Many of our very active members, due to their advancing age though, will have to retire into the Senior membership role.

The emphasis of the new Committee which will consist of more vibrant individuals to replace those recently put out to pasture, will strive to encourage high school and university students to our membership in a higher degree. I feel that this group possesses the best return of human resources, and the potential numismatic leaders for 2001 and beyond.

Unfortunately, with the now existent cut-off age of 18 years for our

program, the primary objective will fall extremely short of its goal. Over the next year I will be working very hard to achieve the objective of gearing our energies towards the age group up to 21 years old, by requesting the membership to push back the age from 18 to 21 for Juniors, and have the classification renamed "Young Numismatist."

Though the Y.N. Program I believe will be beneficial to the future of numismatics in Canada, the question of communications and how we use this device, will become increasingly important in the years ahead.

The best illustration of communication I can think of is the story of a student writing an exam. After the student had finished writing his paper he walked up the long hall to the professor's desk, where the teacher looked sternly at the student and said he had seen him cheating and therefore would have to grade his paper with a zero. The student innocently stared at the professor and his massive mound of papers, and swiftly inserted his work between the hundreds of unknowns.

As the professor only recognized his students by a serial number, the student gleefully fled after his cunning camouflage act, unquestionably a graduate on all counts in manipulating the system.

Clearly an example of how a lack of communication can pay off. Unfortunately, it also shows that the more people you have to deal with the easier communication can break down and lead to misunderstanding.

Over the past 30 years, the numismatic press has increased by leaps and bounds, and only in this temporary communication twilight zone we have in Canada at the present time does the importance of the press in linking the numismatic community together become fully realized.

With the advent of general home usage of computers by the end of this

decade, and pay T.V. could not electronic "grey sheet" telex, special programs or numismatic channels be foreseen?" All this would lead to a rapid acceleration of the pace of our hobby and the numismatic community will have to make decisions quickly and operate more efficiently if these developments are to occur.

It will be interesting to see how change and communication influence the relationship between the numismatic consumer and the marketplace.

One of the most important issues will unquestionably be grading. No other area is there more ill feelings and concern that is disrupting the consumer's confidence in the numismatic market and of the national dealers and collectors' organizations' role as an arbitrator in this market.

In my opinion, the grading debate of the next few years will give a clear indication of what the situation will be by the year 2001. The digital system that has been supported by many groups seems to be running into difficulty, not from dis-use but mis-use, thus creating a larger monster than the adverbial system of grading which it was implemented to eliminate.

In the same breath the idea of grading boards is another concept which, if used to aid each individual's own grading expertise and numismatic knowledge, will be valuable in the future.

But if these instruments create the illusion that grading is a science and that their end is accepted as total uniformity in grading, then we are in for problems in the marketplace ahead.

The group that I have left to speak of last in our numismatic community is the Royal Canadian Mint. If I was to say that by the year 2001 they would have reached utopia, and that through the press or their public relations department, no complaints

would be voiced, my optimism would seem without touch of reality.

I think in many cases our occasional criticism is due to the fact that we feel we have a stake in the Mint operation. We are proud of the Mint's achievements, not just because we are keenly interested in what they do, but when they do achieve something exceptional we feel as Canadians that we have been a part of that achievement. As was illustrated by the Mint Master's comments to us at this forum last year, the institution has expanded into areas that were undreamed-of 20 years ago.

This excitement I detect in every person I have met who is involved in the Mint process, the aspiration not

just for the best in Canada, but perfection on the world numismatic stage.

The feeling is truly evident in the entirety of the numismatic community. I do not know if by year 2001 we will have a cashless society, a world wide depression or even if I will have the opportunity to speak to each one of you again.

One thing I am sure of is that numismatics will continue to hold a fascination for mankind, and if the determination and creativity of the numismatic community persists, future challenging decades and developments are in store for those who are enticed into the lure of our hobby. ☆

COMING! GUIDE BOOK of A.I.N.A. and I.N.S. MEDALS

Starting with the January/February issue of *The Shekel*, we will be featuring medals struck by A.I.N.A. and the Israel Numismatic Societies. These will also include overstrikes.

Thanks to Harry Flower of A.I.N.A.'s Board of Directors, who is in charge of this project, we will have at least two pages of these medals and overstrikes in each issue. At the conclusion of the features, they will be reprinted in a book form.

Here are some of the ground rules:

1. No private medals—only medals struck by A.I.N.A. and the Israel Numismatic Societies that are members of A.I.N.A.
2. Will accept for listing less than 100, with a minimum of 25, if struck before 1979.
3. After 1979—100 or more.
4. Offers to sell to all club members and members of A.I.N.A.

All medals and overstrikes should be sent, with pertinent information, to:

A.I.N.A., Inc.
P.O. Box 25790
Tamarac, FL 33320

DISCOVERY! EGYPT'S 1980 "VICTORY" ANNIVERSARY MEDAL



By Edward Baruch

October 16 1981 proved a fateful day for Egypt's President Anwar Sadat. The Arab nation was celebrating the 8th anniversary of the 1973 Yom Kippur War against Israel (Always called the Ramadan War in Egypt for that month in the Muslim calendar) when a hail of bullets terminated the life of the statesman most responsible for achieving peace with his Israeli neighbor.

The military parade staged to celebrate this anniversary, a high point each year under Sadat in his campaign to bolster pride in Egypt's armed forces, was turned into a massacre by militant religious fanatics.

A very different atmosphere reigned in Cairo on the preceding October 6, when a similar review seemed the only way to recall the 7th

anniversary of this war, which Egypt officially calls its victory. (Silver and gold commemorative coins as well as cupronickel pieces marked the brief season of Arab advance across the Suez canal early in the conflict.)

After the 1980 celebration the Israel ambassador in Cairo, Eliahu Ben-Elissar, is known to have registered a formal protest with Egyptian officials on behalf of his government over a medal distributed at the military parade and maneuvers.

Designed as a keychain ornament, the 33-millimeter bronze silverplate medals presented an Egyptian infantryman bursting through a large Star of David, the Egyptian flag overhead, a knocked-out tank at right. Under the charging warrior appears the ruined Bar-Lev Line of Israeli fortifications along the east side of the canal.

The dates of the struggle appear in Arabic below as 10 Ramadan 1393, 6 October 1973, the dates in both Muslim and Western calendars. At top is a welded loop, connecting the antiqued-silver piece to its keychain. The edge of the medal is smooth,



Enlarged to show the details are these views of the 33 millimeter bronze silverplate medals distributed at the Oct. 6, 1980 ceremonies marking the 7th anniversary of Egypt's participation in the Yom Kippur War. Note the broken Star of David through which the soldier has charged.

without inscription, hallmark or reeding.

The reverse bears the Sadat-era eagle of Egypt at center, laurel sprays at the sides. A quote from the Koran appears above, "Our soldier will be the winner," additional legend hailing the victorious army below the eagle. In the bird's claws is a ribbon announcing Arab Republic of Egypt.


The eagle, also called the Hawk of Quaraish, differs from the arms of Nasser's United Arab Republic, the so-called Eagle of Saladin, with its downward-drawn wings held close to the body. Sadat's eagle is based on the Syrian emblem of 1947, also officially used today in Libya, Sadat's arch-enemy neighbor, and by Assad's Syria, another "confrontation state."

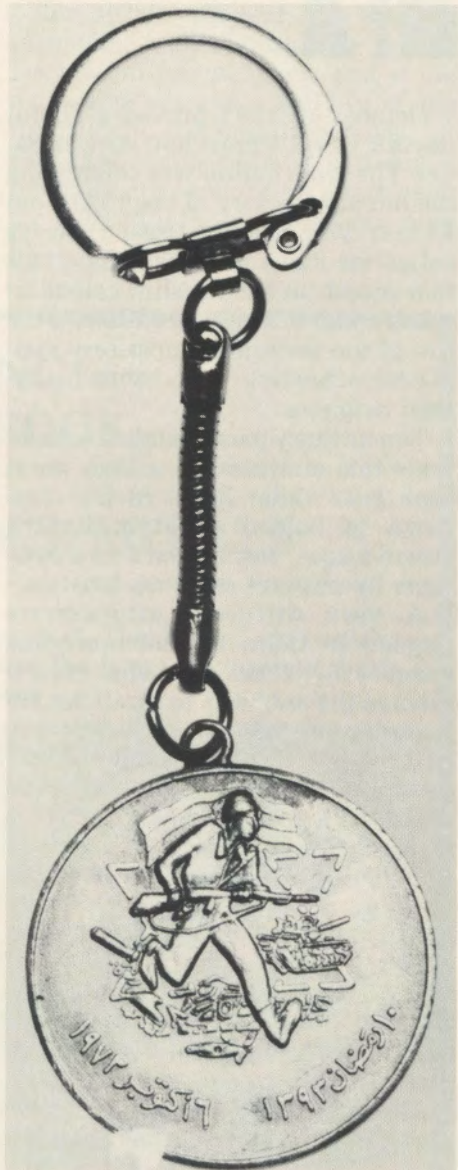
Yediot Aharonot, influential Tel-Aviv-based Hebrew-language newspaper, reported Ambassador Ben-Elissar's protest as lodged in January 1981. The medal had only been presented to special guests viewing the October 6, 1980 military parade marking the seventh anniversary of the Yom Kippur War. It should be noted that seven is a Biblical number and that Egypt gives great significance to such numbers.

Receiving the keychains were military attaches, consuls and ambassadors attending the parade. Israel's ambassador was late for the October 6 ceremonies and since no Israeli military attache exists, no medal was *officially* given to any of the Jewish State's representatives.

The author had just returned from Argentina. In Buenos Aires he had met a former classmate who had represented Greece at the 1980 ceremonies. Realizing the significance of the medal, this old friend in a most gentlemanly gesture offered the medal to the writer as soon as he knew of his interest in this historic event and medallic reminder of it.

As a kind of footnote, paintings of

such war scenes as the one of the medal's obverse may be seen of public display in most Cairo government palaces. This underlines the importance the brief time of military success at the start of the October fighting had for the late President Sadat and will presumably have for his successor. 



As issued, the controversial Egyptian medal was designed as a keychain pendant, loop welded at top of each piece.

NOW IN PRINT . . .

By David T. Alexander

One of the most important tools for the veteran or beginning collector has always been a real numismatic library. In this feature of *The Shekel* it is hoped that we may introduce a wide range of books newly in print or in new editions that bear upon the interests of our readers. We invite our readers to submit their own by-line reviews as new titles or updates of established catalogs appear.

A particularly fascinating aspect of general numismatic works for any specialist is their treatment of those areas dear to the hearts of indepth collectors. In this regard the Israel-Palestine section in the new 1982 edition of the *Standard Catalog of World Coins* by Chester L. Krause, Clifford Mishler and Colin Bruce II deserves a special look.

Since it first burst onto the numismatic horizon 1972 with a five-page Israel section and single-page Palestine listing, the *Standard Catalog's* coverage of Holy Land numismatics has grown prodigiously along with the rest of the now-familiar "telephone book."

Today's 12 pages of three-column listings combine Palestine and Israel cover Mandate coins in four grades, Israel pieces in Very Fine, Extremely Fine and Uncirculated. Proof issues receive a separate line. The quality of illustration has steadily improved over the years, although the list of Hebrew dates still ends with 5741-1981.

Pricing remains a key area, with high-condition pieces shooting up, lesser grades remaining in inactive status in many cases. One characteristic of Israel's trade coins since the beginning has been the disappearance of the whole roster of prutah

pieces and more recently the "old" agora coins in the wake of financial restructuring.

Thus the lowly scalloped one agora of 1960-1980 (future preserve for variety-hunters if ever there was one) shows a basic \$1 minimum for any date in Unc., to a high of \$1,500 for the Large Date 1960. As this top figure remains untouched from the last edition, perhaps the \$1 is the more significant for future collectors.

Much ink has been spilled in Israel and the U.S. over the fate of the aluminum-bronze 25 agorot of the same era, a coin not popular in its supposed heyday and now withdrawn ("cancelled" as the shekel posters put it not long ago). No wild surges of value are seen for this handsome coin in the new KM edition.

Classic rarities in the trade coin series have often remained at the price level of the earlier edition: the 1948 25 mils in Unc. thus is pegged at \$1,000; the Utrecht Die 1954 100 prutot is \$1,200 in Unc.; the "Historical Holyland" one-mil token of mysterious origin stays at \$500.


The editors have grappled with the volatile bullion market in the commemorative section, by taking a base of \$20 per Troy ounce for silver and \$650 for gold. Combining this with the KM "actual weight" expressed as four-digit fractions of a Troy ounce a reader can dope out the bullion value of the coins, substituting an up-to-date gold or silver price from the daily newspaper for "right now" accuracy.


The Krause system of listing by denomination differs from the systems used by specialized catalogers of Israel material, and from the layout of the now-defunct *Yeoman Catalog of Modern World Coins*, the familiar "brown book" of past years. Although logical and making for ease in listing of coin issues, the

Krause system nevertheless can be confusing to collectors used to the detailed series-by-series listings of Kagan's reference *Israel's Money & Medals* or AINA's own guide book.

The confusion over the proper spelling of shekel-sheqel and the vagaries of the Hebrew plural bedevil Krause as other catalogers; the form *shekelim* for the Jabotinsky 25 and 500 *shekel* commemoratives will no doubt be rectified in coming editions.

The final listing of Israel Mint sets, pieforts and specimen sets rounds out the 1982 listing with all items making small advances in an area sure to contain more than a few "sleepers" awaiting future awakening.

The 1982 *Standard Catalog of World Coins* is offered by coin and book dealers everywhere, or from the publishers, Krause Publications, Iola, Wis. 54990. 



AINA TOUR REDUCED

JOIN AINA'S TOUR TO ISRAEL!

Special Reduced Rate: Save \$137.00

Call AINA to Reserve at Once: 305-726-0333



Support AINA



APPLICATION FOR MEMBERSHIP

IN THE
AMERICAN ISRAEL NUMISMATIC ASSOCIATION

The American Israel Numismatic Ass'n., P.O. Box 25790
Tamarac, Fla. 33320

Check one: ☐ Regular ☐ Life

Present or former No. (if any) _____

Mr.
Mrs.
Miss
Club

Name (Please Print and Use First Name)

Street

City

State

Zip Code

Date and Year of Birth

Occupation or Profession

I hereby apply for membership in A.I.N.A. I enclose my check for \$10.00 annual dues; life membership \$150.00.

I herewith make application for membership in the American Israel Numismatic Association, subject to the Bylaws of said Association.

Signature of Applicant

Date

Sponsored by _____

AINA'S BAR-MITZVAH TOUR, PART III

By Robert Leonard

Today Tiberias is a popular resort with modern hotels. Though it gets to 115°-120° in the summer, in the winter visitors are drawn from the colder, mountainous areas of Israel to Tiberias to swim in the warm sea (700 feet below sea level) and bathe in the hot springs. We saw some of its resorts as we passed through.

The bus was already loaded with our luggage as we boarded it on Friday, March 20. We began by driving southeast to Nazareth. Nazareth, the boyhood home of Jesus, is the site of several important Christian churches of which we saw two; the Church of the Annunciation and the Church of the Holy Family. An insignificant hamlet of about 400 people in the time of Jesus (Nazareth is not mentioned in the Old Testament), Old Nazareth is today an impressive city of stone buildings with a population of 35,000, mostly Christian Arabs. The original inhabitants lived in wood or stone huts built against or over natural caves in the rocky bottom of a small valley.

Beth Alpha is the site of the best-preserved mosaic floor of an ancient synagogue in the world. (This was certainly our day to look at mosaics!) The ruins of this synagogue were discovered in 1928 by farmers digging a ditch. It has been fully excavated by the Hebrew University and partially restored by the National Parks Authority, particularly the mosaic, which visitors are permitted to stand on after removing their shoes.

The synagogue itself is unremarkable, but the mosaic floor—laid in the reign of the Byzantine emperor Justin I, 518-527—is full of surprises. It bears a diatol inscription, Hebrew

and Greek, and images of living things. The strict prohibition against such depiction was evidently relaxed in the early centuries of the Common Era, but in fact two of the panels bear pure Judaic themes: the Ark of the Law with ceremonial implements, and the Sacrifice of Isaac. More astonishing is the central panel, an immense Zodiac circle with the sun in the center, represented in the pagan manner as the god Sol driving a quadriga of horses!

Hard as it may be to imagine a minyan assembling on this monument to astrology, it is even more shocking to think that this design was selected for the reverse of Israel's official 25th Anniversary medal. (Perhaps the fact that it is round had something to do with it?) Religious appropriateness aside, the mosaic is an interesting example of Byzantine art, and many of us had our pictures taken next to our signs.

We returned to the bus for the long drive to Jericho. As we headed south we passed into the occupied West Bank. I was surprised to see that the border had been virtually erased; all we saw was a checkpoint manned by a few IDF soldiers. Once there, however, we passed a number of abandoned settlements. Some, we were told, had been Jordanian army barracks, while others were Palestinian refugee camps. In one, a few of the buildings were still inhabited, though it appeared to be at least 90% deserted. There were still plenty of Arabs living there, but the land seemed to be much less intensely cultivated than the rest of Israel.

As we approached Jericho we passed through the beginning of the

Judaean Desert. What a contrast, then, to enter this lush oasis, whose vegetation is nourished by the Spring of Elisha. Jericho is the oldest city in the world; excavations have uncovered strata dating back to 8,000 B.C.E. We did not view the excavations, however, but stopped here for lunch at one of the several fruit stands along the highway. Refreshed, we boarded the bus and proceeded south and east through the desolate Wilderness of Judaea—a barren desert with occasional scrub—ascending as we went. At last we reached the Mount of Olives and

came around a curve to get our first glimpse of Jerusalem!

Here Morris stopped the bus. Emotions surged through us as we looked to the left to see the walls of Jerusalem with the golden Dome of the Rock shining above. A brief ceremony was held during which Morris presented each member of the tour, our guide Eli, and this year also our driver David, with the official AINA Tour Medal. This year's medal, of which only 90 were struck (the second lowest in the series and the rarest since 1975), is the Liberation-3 official state medal in 35 mm silver



A masterpiece of ancient mosaic work is the half-pagan zodiac of historic Beit Alpha, with its recognizable signs and sun god with quadriga, a blend of Jewish and Hellenic symbols of the post-Temple era.

overstruck on the reverse (Judea Capta side) with the AINA emblem. We were all impressed with these beautiful medals.

From the Mount of Olives we went directly to the deluxe Jerusalem Hilton hotel in the new city, our home for the next five days. We went to our rooms briefly to change, then returned to the bus for a visit to the Western Wall before the Sabbath began.

As we headed toward the Jaffa Gate, Eli explained what a treat was in store for us. We would have about eight to ten minutes to take pictures before the Sabbath began that day (picture taking is not permitted at the Western Wall on the Sabbath), then we would be able to observe the beginning of Sabbath prayers, and, in about 20 minutes, a large number of yeshiva students would parade to the Wall for prayers, singing and dancing.

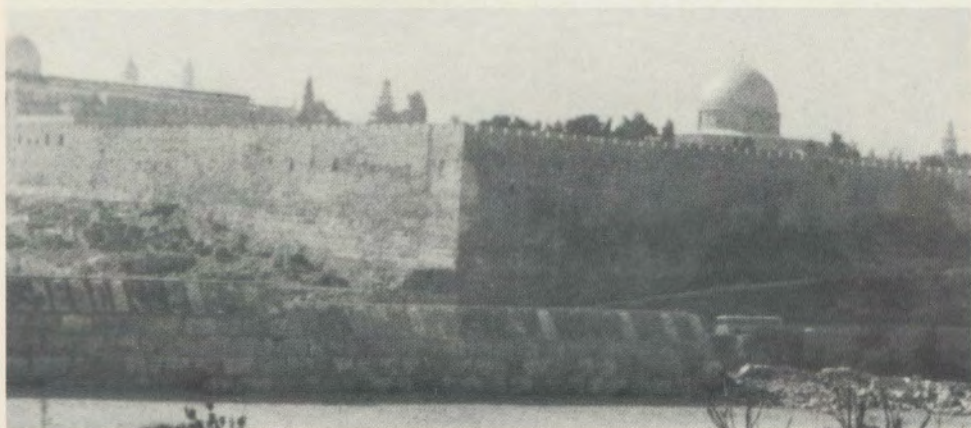
We disembarked and reverently approached the Wall, where a large crowd had assembled. Since 1967 a broad, open plaza has been constructed by the government in front of the Wall. As we stood there, taking in the scene, Eli pointed out that the lowest five feet or so of the Wall was darker than the rest; this darker

part was below ground level prior to 1967.

A temporary partition about three-quarters of the way over from the left separates the men's side from the women's side. The overwhelming number of worshipers seemed to be natives and not tourists. I took a few pictures while they were still permitted, all from a distance so as not to disturb those at prayer.

When the Sabbath began Eli led the men off to the left to Wilson's Arch, a underground continuation of the Wall. This is on the men's side, which is why the women were not allowed to see it (until we returned to the Wall on Tuesday). I was surprised to see so many men gathered there for prayer, about half of all those who were outside. The arch opens up into a huge room. It is well lighted, and prayer books are available inside.

Built in Hasmonean times to span the Tyropeon Valley, now filled in, Wilson's Arch is one of the oldest bridges in the world. The present ground level, however, is far above the original level; Eli showed us a pit with an excavation of the Wall down to bedrock—over 70 feet below! We saw an additional 14 courses of stone below ground, almost as much, in fact, as is above ground.



Seen from the Mount of Olives through a morning haze, the Old City of Jerusalem is crowned by the golden glow of the Dome of the Rock on the ancient Temple Mount.



Its massive Herodian blocks tower above Jewish worshippers as the AINA tour approaches the Kotel Haamaravi, Western Wall of the Temple Mount.

We rejoined the women of our group in the center of the plaza, away from the wall, and did not have to wait long before we saw the procession of yeshiva students coming down the steps toward the plaza level from our left. They were all fine-looking young men and had their best clothes on. (I do not recall seeing any adult leaders, though there may have been one or two.)

They were in rows of five or six abreast, with arms linked, and doing a rhythmic, hopping dance while they lustily sang the same song over and over. There must have been 75 or 100 of them, though I did not attempt to make a count. In a couple of minutes or so they had crossed the plaza and began to form a circle, holding hands. A few of the spectators nearby joined in. They danced in a circle a couple of times, until they had finished their song, then broke up and walked to the Wall for prayers. The whole thing lasted only about five minutes.

The next day, March 21, was the Sabbath and so no touring was scheduled as everything is closed. However, Eli arrived at the hotel for a late breakfast and offered to escort those interested to the Old City, where the Arab and Christian shops would be open. Almost everyone took him up.

Ben Odesser and I started off together to look for coins and tokens, but Ben became disgusted after about half an hour as he was interested only in tokens while I was interested also in ancient and medieval coins, and lingered to examine small and large lots of them—available almost everywhere in the Old City—and bargain over pieces from some. So Ben went off by himself, inquiring for tokens at every store (with some success), while Janet and I stayed together, more or less.

While I was not able to buy everything that appealed to me, many coins being held at too high prices, I did manage to purchase a number of interesting items from ancient bronze ring money found in Jerusalem to Crusader coins and a modern medal, including one lot of five miscellaneous items from 138 C.E. to the 1920's that started out at \$370 but was purchased for \$12 (!).



Protected from the morning drizzle, Janet Leonard poses in the crowded Old City market streets with their many overhanging shutters.

After dinner that evening we had still another treat to look forward to—a visit to an Israeli night club. This year we went to the Jerusalem of Gold, a new night club catering primarily to English-speaking tourists, as the entire performance (except for a song or two) was in English. We arrived shortly after 8:30 to find the first act had already started. Many seats were taken and we were just able to squeeze our group in, filling every seat in the house including those facing away from the stage (!).

For those who could see it clearly the show was excellent: four young Israeli dancers—two men and two women—did a variety of lively dances with many quick changes of costume on a stage that seemed hardly bigger than a card table, then two singers, husband and wife, came on to sing folk songs and other popular songs.

They were followed by the featured act, the Ayalons, who turned out to be three zany musician-comedians. They were really quite funny and superior to most night club acts in the United States. Probably their funniest bit was an impression of an energetic Israeli tour guide attempting to inspire a group of bedraggled and exhausted American tourists, though the Israeli inflation was also zeroed in on. The show did not last particularly late, allowing us to return to the hotel in time to get a good night's sleep before our first full day of touring in Jerusalem.

We began our tour Sunday, March 22, with a visit to the Knesset. From the balcony of our hotel room we could see the Knesset building, looking just like it does on the 1965 five-pound coin and close enough to walk to, so the bus ride was quite short. On our way we passed three identical-looking government buildings: the Prime Minister's Office, the Ministry of the Interior, and the Min-

istry of Finance. Eli pointed out that Prime Minister Begin's limousine was parked in front of his office, indicating that he was on the job.

The security at the Knesset building was the tightest we had encountered so far in Israel. Everyone was searched. The Knesset itself—Israel's momocameral legislature, named for the Hebrew word for great assembly was not in session, but we received an informative lecture on its operation from the tour guide there. The Knesset is much smaller than the U.S. Senate and House of Representatives: it has 120 members, who currently represent 15 political parties. So far, no one party has ever achieved an absolute majority in the Knesset. To be elected, members must be 21 or over. When in session, the Knesset is convened three times a week.

The seats in the Knesset chamber are arranged in the form of a candelabrum. The Prime Minister sits with the other members, but in the center of the first row. Behind bulletproof glass are 250 seats for the general public and there is a special gallery for the press. Elsewhere in the building are offices for members and the ten committees (downstairs) and for political parties (upstairs). It is also provided with a cafeteria and a synagogue containing a 15th century Venetian Torah.

The Knesset building, done in the style of classical architecture, is a gift of the late James A. de Rothschild. It was complete in 1966. All building materials used are from Israel, we were told, except for some wood from South Africa. The entrance gates are the last work of the famous sculptor David Palombo, and the interior is ornamented with several important works by Marc Chagall. We marveled at the three Chagall tapestries with their brilliant colors and intricate symbolism. They depicted the story of the Jews

from Old Testament times, through the "Wandering Jew" of the middle ages, to the 6 Million and the State of Israel. They were very beautiful. Designed in 1964, they were embroidered in Paris between 1964 and 1968. There is also a large wall mosaic by Chagall showing the Wailing Wall and the Menorah, plus 12 more on the floor (for the 12 Tribes).

Across the street is a huge Menorah which was a gift to the Knesset from the British Parliament in 1956; many of us walked over and had our pictures taken in front of it before returning to the bus.

Yad Vashem was the next stop on the morning's tour. Here again we saw the work of artist David Palombo, this time on the gate to the Hall of Remembrance. This hall is an eternal memorial to the 6 million Jews who perished in the Holocaust. It is a moving experience to stand in this dark and silent room, bare except for the names of the death camps on the floor and the eternal light burning over ashes from one of the crematoria. Nearby is the column for Jewish Heroes and the museum. Though small, this museum succinctly presents the full horror of the Holocaust; words cannot do justice to what is shown there.

Still numb from Yad Vashem, we took the bus to Hadassah Medical Center. There, in the synagogue, we saw the world-famous stained glass windows by Chagall. As we sat admiring these pretty windows, so full of Chagall's mysterious symbolism, a guide from the hospital explained their significance. They represent the blessings of Jacob upon his sons, who founded the 12 Tribes of Israel. Chagall achieved two firsts with these windows: he was the first to make golden color stained glass, and was able to give the flat glass a three-dimensional effect by painting it with acid with a knife.

This is a remarkable illusion—from the seats in the synagogue it appeared that the glass with thicker in some places than others. The synagogue was built in 1962, and in 1967 the windows were damaged by a bomb during the Six-day War. Chagall promptly restored them himself, leaving only a tiny area of damage in one corner as a memorial.

From Hadassah we took the bus to the Israel Museum, where we had lunch. After browsing briefly through the Billy Rose Sculpture Garden, where carvings from ancient synagogues are displayed, we entered the Shrine of the Book, repository of the most important of the Dead Sea Scrolls. The dome of this building is shaped like the lid of one of the jars that the scrolls were found in. On the our into the center of the Shrine we passed through a corridor in which were displayed letters of Bar Kochba discovered at the so-called Cave of Letters in the Judean Desert in 1960.

The writing on these letters was surprisingly legible, and translations were supplied. Within the dome we saw the circular display of the Isaiah scroll, the only book of the Bible found in its entirety, mounted below an enormous replica of a Torah handle. Eli explained that the whole display was on an elevator leading into a pit below the Shrine so that in case of war the scroll could be quickly dropped down out of harm's way.

The display of examples of the various scrolls of the Essenes found in the Qumran Caves, shown in about a dozen cases around the wall, was very well done from the standpoints both of clarity of display and of preservation. The fragile scrolls are mounted vertically between sheets of transparent plastic netting, and in many cases enhanced photographs are displayed beside them; this allows the writing to be easily

read, and the flexible netting supports but does not crush the ripply parchment as it holds it in place.

To prevent fading, photographs are not permitted and each case is lighted with a special colored, low intensity fluorescent lamp which lights for about a minute or so when a button is pressed and then shuts off automatically. It was thrilling to see the originals of these scrolls that we had read so much about and which have done so much to prove the authenticity of our present version of the Bible (the Masoretic Text).

From the Shrine of the Book we boarded the bus for the ride south to Hebron. On the occupied West Bank, Hebron has been the scene of many disturbances between Arabs and Jews since 1967. We passed through several Arab villages on our way there (plus Bethlehem, which we saw on the return trip). On our arrival in Hebron Eli pointed out a Jewish school guarded in front by a civilian armed with an old carbine! This was probably the most menacing sight we had seen so far in Israel.

We left the bus to see the Tomb of the Patriarchs above the Cave of Machpela. Genesis 23 tells the story of Abraham's purchase of the Cave of Machpela from Ephron the Hittite for "four hundred shekels of silver, current money with the merchant." This story has been called "the first mention that is made of money in history," and certainly it took place near the beginning of recorded history, nearly 4,000 years ago. We entered the huge Mosque of Abraham, the foundations of which were built by Herod the Great, passing the seventh step of the stairs-beyond which Jews were forbidden to go during the many centuries of Moslem rule.

There we saw the massive cenotaphs dedicated to the memory of the patriarchs and matriarchs buried in the cave below. Those of Isaac and Rebecca are the most impressive and dominate the mosque; other, smaller ones are in side rooms behind gates and are less visible. In the floor is a grate allowing a glimpse into the cave itself.

(to be continued)



Candles burn in Jerusalem on cakes baked to mark AINA's Bar-Mitzvah, fittingly during the Bar-Mitzvah tour's Holy City segment in Israel.

GATES OF JERUSALEM



1507780
Silver



1507781
Silver

LIBERATION



1507782

Bronze



45 mm

5th INTERNATIONAL BIBLE CONTEST



1507789

Bronze



59 mm

ROSE PILGRIMAGE



16080197

Bronze



49 mm

Medals may be ordered from American Israel Numismatic Association, P.O. Box 25790, Tamarac, Fla. 33320; 37 mm silver Gates of Jerusalem medals are \$29.00 each; 59 mm and 45 mm bronze medals are \$7.20 each.

FUTURE A.I.N.A. EVENTS

THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION ANNOUNCES CONVENTIONS FOR 1982

THE 4TH ANNUAL GREATER MIAMI
INTERNATIONAL COIN CONVENTION

WILL BE HELD ON **JANUARY 14-17**
AT THE DEAUVILLE HOTEL
67TH STREET AND COLLINS AVENUE
MIAMI BEACH, FLORIDA

AUCTION BY PARAMOUNT RARE COIN CORPORATION
SECURITY BY JOHN C. MANDEL SECURITY BUREAU

FOR FURTHER INFORMATION, CONTACT
JACK GARFIELD, GENERAL CHAIRMAN
P.O. BOX 25790, TAMARAC, FL 33320.

THE 10TH ANNUAL GREATER NEW YORK
COIN CONVENTION

WILL BE HELD **MAY 13-16**
AT THE NEW YORK SHERATON HOTEL
SEVENTH AVENUE AT 56TH STREET
NEW YORK CITY

AUCTION BY STACKS
SECURITY BY JOHN C. MANDEL, SECURITY BUREAU

FOR FURTHER INFORMATION, CONTACT
JULIUS TUROFF, GENERAL CHAIRMAN
P.O. BOX 25790, TAMARAC, FL 33320.

ALL CONVENTIONS WILL HAVE
EXHIBITS, BOURSE, EDUCATIONAL FORUMS, AUCTIONS
AND INVESTMENT SEMINARS.

ADMISSION IS FREE!